

# A NEW THEORY OF EVOLUTION







# A NEW THEORY OF EVOLUTION

BY  
WILLIAM E. MANN  
NORFOLK, MASS.

*“ And ye shall know the truth,  
And the truth shall make you free. ”*

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*“ Canst thou by searching find out God ?  
Canst thou find out the Almighty unto perfection ? ”*

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## FOREWORD

It has been the writer's object in putting out this small book, to put in print as briefly as possible a theory of what force is, and how it works in creation. The writer believes that some of the younger class of scientists will be interested to put to test some of the views advanced, because, so far as the writer knows, some of them are put together in a new way.

The writer is well advanced in years, had a common school education, has always lived and worked on the ancestral farm, which has a small sawmill attached, so has had a good opportunity for independent thinking.

Norfolk, Mass. William E. Mann.

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# A NEW THEORY OF EVOLUTION



## CHAP. 1

### FORCE, MATTER, MOLECULES, ATOMS

All Force of every variety in its last analysis is entirely invisible to any of our senses when disconnected with matter. Force then must be entirely of a spirit nature, and all we can know of its real nature is a matter of careful thought and reasoning from what we can gather from the action of this spirit force as it is connected with matter. The best we can do then towards getting an idea of force is to study its actions as shown by the actions of matter; and make a theory about force that agrees with all such matter's motions.

Matter is a collection of molecules so small that we cannot see them, even with the strongest microscope; and these molecules are of many varieties, and by their own spirit force attraction for each other, they thus collect and form masses of matter of various kinds and sizes and distances apart in space.

Each molecule is made by a collection of minute divisions of pure spirit; each such division contains

and permanently holds a very high grade of spirit force tension, which has a very strong attraction for every other such minute spirit atom or division; and as these minute divisions of spirit tension are at first scattered unevenly through space, and perhaps have different grades of force tension, then as they try to get together by their natural force attraction as near as they can without actual union, then the molecules of matter we have spoken of will thus be formed, which from the way they are formed, of these indestructible spirit tensions of spirit force, will also be practically indestructible themselves.

It is evident that the making of these minute spirit tensions must have been the beginning of all the creation we know of, and have taken an immense Intelligent Force to thus make them. We have used the words "tensions of force" instead of the words "circular motion of force" for each spirit atom, because we hold that spirit force has no motion, but only different tensions, or influences of attraction for each separate tension spot in space.

We may say that Original Spirit Force by exerting itself to make these separate atomic tensions of force, and make them so that they do not radiate away such tension, put part of itself permanently out of its original balance; and that tensions of force so made, could, as we have said, come together more or less strongly by their own attraction for each other, and form the indestructible molecules of matter.

It must be noted here that the part of Original

Force not used in making the force tensions of the atoms, occupies all the space of the universe in an even, and balanced, and a quiet sensitive way, and is fully and instantly aware of every unbalanced force tension, and its doings that at any time takes place in all the universe.

The different varieties of molecules thus formed by this collecting of different force tensions of spirit atoms would also hold different tensions of force attractions for each other, and as we have intimated, will form different combinations and kinds of matter when their natural selective affinity gets them near enough together.

## CHAP. 2

### UNBALANCED SPIRIT FORCE. ELECTRICITY

From our theory thus far it is evident that the atoms of matter are made of unbalanced spirit force, and the molecules of matter are made from such atoms, and that these molecules are by the force tensions and attractions given them by the spirit atoms, drawn and held together as common matter, either solid, liquid, or gas; so that matter can do nothing, not even exist, except from the continuous spirit force tension given continuously to it.

We can have a theory that as only a part of Original Intelligent Spirit Force was used to thus make matter and keep it in motion, that the part which was not so used, pervades all space, as we have said, in a quiet balanced condition, and is fully sensitive to every force tension of unbalanced force anywhere in the universe of space, the very instant it takes place; this is the same as saying that all space is fully and instantly alive to every thing, or motion, or thought, or force tension, that takes place in all the universe of space, as fast as it takes place.

The words electricity and magnetism are words

used by scientists to designate certain forces shown in connection with matter, but our theory here makes electricity and its magnetic accompaniment to be the same as all the known or active forces in all the universe; and the amount or degree of this force or electricity in any spot can be accurately measured by its temperature. A good conductor remains cool when a large amount of electricity is applied to it, if it has proper end connections, because the electric spirit tension can radiate away on such conductor without being hindered by the counter attractions which a so called poor conductor has. The best conductor has some hindrance, otherwise, an electric tension of force could go round the world as soon as it started, and not lose any of its force.

Electricity being the same as all force, must be always very active trying to find its balance, or harmony of action; and its partial successes have resulted in many high grades of organized matter, as plant and animal life, which we shall consider later.

What is called an electric current is not a proper current, or stream, or mode of real travel; it is a spirit tension that continuously reaches the distance while the tension lasts, and any instant tension lasts but that instant for any distance.

More will be said about electricity later.

### CHAP. 3

## INTELLIGENCE OF FORCE; MATTER SOLID, LIQUID OR GAS

It will be seen that the first unbalance of Original Force is made more and more unbalanced, because of the matter which it made; for the matter being formed in different varieties, and each variety holding a different attracting force, would cause matter to be formed in all sizes of mass, and all distances apart, and each separate mass would be pulled in the direction of strongest attraction, so that all would seem to work towards what we might call a perfect chaos, but the fact that it has actually resulted as it has, proves that we have a right to put the word Intelligent to our Original Spirit Force; and even go further and say that every smallest force tension has its own corresponding piece of intelligence, at least enough intelligence to make its action fit its own law.

We have said that all motions of matter were caused directly by attractions between spirit force tensions that get into such matter. The spirit atoms created a very high force tension in coming together to form the molecules of matter, yet probably losing no force themselves; because of the peculiar way they were made,



and these molecules must have been formed very suddenly, and be in the condition of very hot gas at first; heat being the measure of the force tension present.

The separate spirit atoms came together thus strongly because of the immense attractive force they each had for each other, as we have said, but because of their varieties and different degrees of force tension, there would be a natural selection, or we might say choice, in their first freedom of getting together, thus making as we have said, many varieties of matter. All matter in any one of its three conditions—solid, liquid or gas—is obliged by the common law of force attraction to radiate any surplus or unbalanced force it may hold at any one time, so when these very hot molecules radiated away, outwardly, a large enough part of their heat or force tension, then their own natural chemical force attraction could bring these molecules together, and the nearer they get to touching each other, the stronger would be such attraction; and if from any kind of movement any of them, of the right kind, were brought to actually touch each other, such ones would suddenly develop so strong a hold on the other as to make a quick grab, and a solid, hard mass of matter could result as hard as diamonds or hardened steel.

We have to say here that owing to the fact of so many kinds and varieties of matter, and matter being formed as we have said, then there must be some grade of intelligence in all attractions of different tensions of spirit force that get into any kind of matter, which

may be called intelligent, chemical affinity force attraction, so that each variety of molecule has its own natural selective, chemical affinity for others of its own kind, and also for certain others of other kinds.

If sufficient force tension or heat is given to a mass of solid matter, this force of chemical affinity which continuously holds its molecules together, will be overcome or crowded out by our added stronger force tension, so as to allow the molecules to come apart; first to a melted state, then to a gaseous state.

If we can apply or cause our heat or force tension to be quick enough, we would then have a real explosion into gas. Some chemical combinations of matter are so lightly held together, and have such a strong affinity for the oxygen gas of the air, that when once started with sufficient force tension in one spot to turn that spot into gas, then more heat is generated by this start, which increases so quickly that a true explosion takes place. The burning of fuel or the decay of any substance may be said to be a very slow explosion.



## CHAP. 4

# FORMING THE SUN AND PLANETS, AND THEIR MOTIONS

It may be asked: if all masses of matter have this drawing force tension of attraction for each other, why did not the whole universe of matter get into one mass instead of so many suns and planets and stars? The answer is natural and simple when we know that this force attraction makes the smaller and nearer masses move towards the larger ones, and as matter at first was in very small masses, of different sizes, and different distances apart through the whole region of space, each mass larger or smaller would instantly be started in the direction of its strongest pull, and increase in speed till it met some other mass; each such meeting would cause a force tension at the spot of meeting equal to size and swiftness of travel of the two masses so meeting. It is plain that these masses would increase their motion all the time as we have said until they met another larger mass; and that if a mass which was pulled by side tension attraction, and had a high velocity of travel, and came fairly near a mass much larger than itself, then the strong pull of the very large mass for the swiftly traveling small

one, would stop the straight ahead travel of the smaller mass, and this small one would travel at the same speed only it would have to go in an even circle, of a certain balanced size, around this larger one, as our planets go round our Sun; and as there is no friction in space, circles of masses thus started will steadily continue indefinitely. These large bodies of matter, the sun, moon and stars and large comets have mostly found their balance of circular motion, but the smaller bodies, the meteors, have not, but are continually falling into large masses as they got near enough to them in their travels.

This universal attraction we have just alluded to, which is called the force of gravity, seems to be a separate kind of force attraction from all other force attractions, because there are no other force tensions that can interfere with it, or change it in the least; and we think this is accounted for by saying that the origin and continuation of this force is all from the continuous force tensions of the spirit atoms that compose the basis of all matter, so that as no force that we know can interfere with the force tensions of the atoms, so no force can interfere with their natural attractive force for each other, except to weaken the force by distance.

## CHAP. 5

### RADIO TELEPHONING. SUNLIGHT

Wireless telephoning is all accomplished by a right manipulation of spirit force tensions on metal conductors. A high tension of force or electricity is continuously generated, which has a final close connection by a good conductor with the ground, so as to keep things lively between the production of the force and the continued disposal of it. This force, instant by instant, as made, passes on conductors in such a way as to divide it into very high tensions, and very low tensions, with very great rapidity, which they term, wave frequency; then a sounding disc is arranged so that a voice vibration can be impressed instant by instant on these chopped up force tensions. At this place our conductors go through a vacuum, and in the vacuum our doctored force tensions are made to jump a short space, which produces a spark in the vacuum, which vacuum is pure spirit space, which exists throughout the universe, and which is perfectly sensitive in every part to every least force tension the instant it takes place. And this vacuum or quiet spirit of space is what some scientists call the "ether of space," but this writer thinks the ether theory puts the explana-

tion of the radiations of force tensions further off; or in other words, it is an unreasonable explanation.

The sparks which are made with the rapidity that the machine gives them, contain all the force tensions and varieties that will reach over to the machine we have for receiving them. And a contrivance to get the exact tensions which these sparks have, up high in the open, is all the sending they need, while all the force we have been using, except the spark, goes by a proper conductor to the ground. The vacuum and simple wire up into the open is necessary to get the full spirit tension of the spark up into the open. And the receiving apparatus has to have just such a wire high up in order to catch the tensions which the series of sparks have to give; and in brief we can say the receiving apparatus is as near like the sender as it can be made, except we may say it is used backwards.

The question of time will remain unsettled, but it is so short that we may say we don't care; but we can say that distance weakens its force, and so does the masses of matter and curves of the earth's surface that are in the way of straight line influence, or reach; for as we have said this radio force does not travel, or have vibratory motion, only simply instantly reaches, and does this without friction, and space itself has no movement or vibration, it being composed of pure balanced spirit, except air or thin gases floating in it.

It is evident that the sun has a continuous, and a terrific force tension, and has a natural chemical affin-

ity connection with all the planets of our system, because all were made with the same kinds of spirit atoms. The sun exists in a vacuum, so does our earth, and so we can receive exactly what the sun has to give, by radio transmission, pure and simple, exactly as we send messages by wireless, only the sun's machinery is an improvement on our present radio apparatus. The question of time for what the sun has to give out to us, to get to us, is probably not fully settled, but if it takes any time, it can be accounted for by the region of space, not being pure space, but having more or less of some form of matter obstruction in it.

As to the sun finally radiating away so much of its force tension as to freeze out life on our earth, is something that need not concern us, for millions of years would probably make no appreciable difference. It is very likely that our earth still retains some of its original force tension; and has a way of producing new force tensions by its own chemical action; but it must be plain that we are mainly dependent on the sun for enough active force tension to sustain high grades of organized matter.

Light that comes to us from the sun is the radio connection we have with the sun, and it has a very rapid frequency or force tension, but in coming to us its force tension weakens with the distance, but its frequency tension remains the same till it meets our air. Scientists say light is composed of vibrations, and takes time to travel in space, but they cannot say that it really takes time in pure space, or what it is that vi-



brates; their ether of space, as we have said, only puts the explanation into a harder place. Light we can get from our earth material, requires enough force tension applied to the material to make it have enough force tension frequencies to make it at show at least red hot; and our eyes need to have the light receiving mechanism to detect light and its many reflections from any source. The reflection and radiation of light is entirely a thing of the same nature and general operation, as what a good radio receiver is.

All this goes to show how close is the connection between every part of the universe, in all its largest as well as in its smallest things; and that the intelligent, selective, chemical affinity attractions that we have between force tensions, keep things very much alive and moving; and it will be worth our while to follow out still further what their attractive force tensions can do for us.

## CHAP. 6

### MAGNETS. HEAT AND COLD, CAUSE OF WIND AND STORM

What we call magnetism is one grade of chemical affinity force, pure and simple, and is one grade of electric tension. A piece of hardened steel by being placed in contact, in a right manner, with another magnet, can by affinity attraction become a magnet also; and it is a magnet because it is able to take and hold steadily a surplus spirit force tension from its environment, without friction or heat, because steel is a good conductor, and owing to our force tension law of attraction, there would be a continuous radiation of tension from the strongest tension end towards the weaker tension end; and this weaker tension end would hold, and continue to hold, the same tension as its outward environment, while the other end would be able to hold, without a show of added temperature, a higher force tension than its environment.

We account for this ability of one end to hold more force tension than its environment by saying that carbon combined chemically with iron — which makes steel—has a stronger attraction for force tension than its environment has, and so continuously collects and

continuously holds a certain amount of what we might term a surplus balance of force tension, above that of its environment; and as this surplus is continuously radiating away into general space from one end, then as steel is a very good conductor this coming and going of extra force tension would naturally find a definite direction in the steel mass, thus making its positive and negative poles, and in many ways is like a lamp wick, taking up oil from the end in the oil and carrying it to the other end that is using it up. But we must note that there is no real current or travel of this force tension anywhere, for as before said, all force tensions reach, and reach without wave motion or vibration or travel in every direction of less tension. Electric tension on a conducting wire, that has a good grounded end, gets its surplus force to the ground with a quiet, and nearly frictionless reach, and nearly instantly.

All this shows that the body of the earth itself is a general storehouse for all grades, and kinds, and sizes of force tensions that concern us, and may we not say that it gives us all the force tensions that we need, and more than we can rightly use as yet; and that everything must be very busy, many times in the right direction, and sometimes seemingly in the wrong direction. Now we are ready to go more into detail in a further application of our theory and explain some of the doings of force tensions in every day experiences and observations.

We have said that heat and cold are an accurate



measure of all force tensions that are in any mass of matter, and also that all force tensions in matter are exactly the same as electricity; also that a stronger tension place of electricity always try to get to the weaker place in a general effort to even up or balance; and that all the motions of matter in the universe are directly caused by this universal attempt of unbalanced force tensions, in their trying to thus even up, or balance; but owing to the friction and time used, by having matter to deal with, then instead of our many different force tensions becoming fewer and nearer alike, they must become more numerous, and continue to have many more grades and varieties. And when we remember that each variety or combination of matter has its own natural, intelligent, attractive, chemical affinity force for all other grades or compounds of matter, then we can expect something very busy in the world and an endless lot of it.

A human body in a healthy condition carries a uniform temperature of about 98 degrees, regardless of its environment; this is done by the machinery inside of the body; so that there is a continual difference of force tension between one side of the skin and the other, which obliges a continuous force agitation to take place in the tissue of the skin, which is a great help to the health and life of the body.

If we ask the question: What makes the wind blow? We can easily apply our theory to explain it. The air is composed of three varieties of matter, each in a gas state and held in a mix together by their mutual

affinity attraction, and it is very easy for this air to get, and give away again other force tensions which it is obliged to get from its environment. The force tension which any area of air holds at any time is accurately known by its degree of heat or cold. By the law of force tensions the tension of the warm air place will be drawn towards the cold air place, and the air being gas, and easy to move, will go with it, thus causing the wind to blow; and blow slower or swifter according to the amount of difference in temperature which exists where the wind is. We can also see that warm air will rise because high air is usually colder.

The air can receive and hold force tensions easily, and can hold such tensions until brought into actual contact with cooler masses of matter or other air; and so when warm air and cold air meet, as their own attraction makes them, then there is more or less of a violent mix that directly takes place, which action produces more or less of other tensions, which might be described as bottled electricity or imprisoned force tension; and in case the two air forces coming thus together have a sufficient difference in their temperature or force tensions, then we can have any grade of thunder storm, or tornado, or cyclone.

No doubt, but that heat or force tension expands the air somewhat, thus making it lighter so it will rise, but we think that air gets most of its heat or force tension near the ground, and that it also goes up because of attraction of the cold or less tension above.

trying, to make a lot of different rudimentary plant cells; each such cell having more or less of sufficient ability to use its own chemical attraction to add to itself more of its kind. In this way many varieties of single plant cells were formed, but as some did not develop enough, peculiar chemical affinity to add to themselves, such ones would not persist to live, but many that first started, could, by adding other cells, finally get a seed of some kind for a new plant.

As there were so many different plant cells first formed, when the condition of soil and climate were just right, it is easy to see how by evolution of forces thus far, that some would die at birth, and some would evolve and flourish for a time, and then become extinct when soil and climate did not fit; and others would evolve and exist as at present.

We have said that each motion of matter has an intelligent spirit plan which is the cause of such motion, and that chemical affinity attraction is the cause of forming each spirit plan. Each movement of matter is a record of its spirit plan; and those spirit plans that adjust themselves harmoniously with their environment can continue to survive and keep busy; and those which meet too much opposition have to quit sooner or later, which establishes the rule of the "survival of the fittest." It would seem that the seed of a plant contains a true spirit record of all the plant's habits of growth, and of its chemical affinity peculiarities; and when such seed is placed in a proper environment, such hidden habits of growth and chemical af-

finity peculiarities are able to collect from their environment the same as its parent plant did, so as to grow a mature plant. A proof of the theory of evolution is found in the fact that no two seeds of the same plant can grow their two plants to be exactly alike or exactly like the parent plant; no two seedling apples taste near enough alike so as not to easily detect the difference.

We have seen how plant cells began to exist, which was at the time that force tensions and attractions had succeeded, to a certain good extent in grinding up masses of matter which had been formed at the beginning, and dissolving and pulling apart, to a certain extent the union of the different varieties of molecules of this matter; each new division of matter making a new variety of chemical affinity force, and so all the time getting finer and finer grades of chemical affinity, and more and more kinds of low grades of organized and mixed matter, until low grades of many varieties of single plant cells formed; and as we have seen many of these original cells were able to evolve and develop through the working of their affinity attraction so as to make all the varieties of plants we have now; and Burbank and others are able to use nature's laws so as to very much improve these varieties, and this is done by mixing the blossoms, for the blossoms make the spirit plan for the new plant, and also put such plan into the seed while it is growing, and then the seed carries this plan to the new plant.



## CHAP. 8

# INTELLIGENCE AND MIND IN PLANTS AND ANIMALS

We can have a good commonsense theory that animal life began in the same general way as plant life; the only difference being a higher grade of chemical affinity action, which action as we have said, is a continual pulling of old things to pieces and putting them together again in a new and improved way. The old things pulled to pieces that helped begin the first cells of animal life were disorganized and digested plant life.

Plants get their sustenance by staying in one place in the soil, and their leaves are their lungs for air, and the soil is their stomach and bowels for food, but animals carry their stomach and lungs with them, and get up and get their food where they can find it. Animals have a force pump to circulate their digested food supply to all parts of the body, so that each part's peculiar chemical affinity can get what it needs for growth and repair; while the plant gets its food from dissolved, or digested soil products which its roots take as sap, and by capillary attraction, which is one form of affinity attraction, circulates to the leaves

and where else needed; the leaves giving what we might call plant life to the sap, which makes the sap able to respond to the affinity wants of the different parts of the plant.

The light and warmth radiating from the Sun, which are really force tensions, with the air that surrounds the leaf, together with the spirit plan of the plant, form some very delicate affinity forces that in turn affects the sap, in the leaf and blossom, and gives that which we call plant life to the leaf, as we have said, and the leaf gives it to the plant, and to the new spirit plan of the blossom, and the blossom gives it to the spirit plan of the seed. The giving in every instance being by a high grade chemical affinity tension attraction; so that what we call life for plant or animal is pure spirit tension which has been able to collect together in a harmonious way such a group of matter as it can manage by using its own chemical affinity force tensions in an orderly, natural law, way.

We have now to consider the existence of mind in animals. We have held that each minutest force tension has enough subconscious intelligence to do what it is obliged by its own laws to do, and that by these orderly workings of unbalanced force tension attractions, we have been able to make plant and animal material and growth; and if each force tension in matter has a subconscious intelligence to fit its doings, then the finished plant or animal has enough subconscious intelligence to make them do as they do. We may say that this subconscious intelligence of animals is

so high a grade in some animals as to come very near if not quite, some grade of real conscious intelligence or knowledge. The grade of either conscious or subconscious intelligence, agrees with the grade of the animal.

Now we say that mind in man is the same as conscious intelligence, and nothing but death separates the mind from the body, and nothing separates the subconscious intelligence of a growing tree from the substance of the wood, except death of the tree, or a total failure of the tree's force tensions to operate. This shows that what we call life, is really a spirit intelligence, first making varieties of matter, and then using these varieties to make organizations, by a plan which spirit intelligence also makes, and so the life of any organization is pure spirit working in and with such organization; and when for any reason this spirit intelligence quits such organization, then of course, we have death for that grade of organization of matter, and its original spirit plan has stopped working in, or with it.

Now what becomes of a spirit plan, which was able, by its own spirit affinity attractions to collect from its environment, sufficient fine material to make a body and brain, and nerves, and conscious mind and all the other things that form a whole man in the flesh, when such spirit plan quits the body? If our theory of the origin of creation is correct, then we have to say that this spirit plan of an individual will continue to consciously exist in a spirit condition, but without having what we have called affinity force tensions, because

it is freed from matter; and time and space have nothing to do with a spirit plan, for it is the freest thing possible; it can probably do anything which it can possibly wish to do, with no known limitations, and will do in its freedom what it feels to be for its own interest, as it tried, more or less successfully to do while in a material body. If this spirit plan has any trouble in its spirit freedom, it is sure we can have no idea or imagination of what it would be about; but there does not seem to be any reasonable reason why the plans troubles and mistakes while working in a material body under stiff affinity force tensions, should be carried with it in a way to make more trouble; but by our universal law of evolution, it might be reasonable to infer that this spirit plan could use its troubles of the past in a useful way to really perfect itself in the fullest way.

It is evident that the future state is an open question and every one is free to make his own theory, and of course every one will be obliged sometime to find out the real facts in the case. But leaving the distant future, which common sense and an application of our affinity force attraction make it improbable that the future can, at the most, be any worse than the present; and also that by our law of evolution it is most likely to be very much better than the present, let us give some attention to man's doings and interests at present.



## CHAP. 9

### MAN'S FELT WANTS. FOOD

A normal man is a bundle of felt wants, with a working body, which has the ability by its exertions to get some of the things he thus wants. The growth of his body is the result of the subconscious wants of the spirit plan of his birth. The spirit plan of his birth was a result of the union of the spirit plans of his two parents; and this plan in a proper environment, can by its felt wants, or affinity attractions, get to itself a material body to partly fit this plan. And it is a guess as to how near anyone really succeeds to fill out this plan thus made for him.

It must be plain that every individual works or plays all his waking hours to get all his felt wants that he can. There are a great many individuals in the world, especially in the crowded cities, and this one world is their only feeding trough, so, of course, there must be more or less crowding and contention between different individuals, and groups, and nations, while seeking what they thus want.

We may say there is one universal truth applicable to every live individual existence whether plant, animal or man, which is, that none can have a felt want except their spirit plan calls for it in a conscious or

subconscious way; and that none can choose to really work for what they do not feel to want; or in other words; no one can have an incentive to exertion except from their own felt want and self interest as seen at the time of willing or choosing; and by using our theory of force action which we have already shown, it must be logically plain that no one can be said to have a free will or choice; when all things are considered; for we are obliged to choose in the direction of our felt wants, and our felt wants are a mathematical resultant of all the forces that touch us, instant by instant; even all our conscious mind and thinking is really a mathematical resultant of the different forces and influences that meet in us. But it must be noted here that man has better reason to trust this view of nature's laws, as we have tried thus far to explain, than the usual conception of a God separated from matter.

One of our earliest felt wants is food, and a good part of the active force of the race is spent in getting it. The application of our theory as to what constitutes good food for man, and as to how it works, will be briefly stated. The highest grades of vegetable or animal organizations of matter, used before decomposition has taken place, makes the best food; and most of these products are improved by cooking. The want of food is first a subconscious want, caused by the body's strength having been used up by the body's activities in ordinary living.

All good food tastes good to all persons who are

healthily hungry; the taste is a very high grade of our universal affinity attraction, which works between the tongue and the peculiar substance of the food; and if the taste is not good the person is either sick or not hungry. After the food leaves the mouth there is no more conscious taste of it, but all the way through the body there is a subconscious taste to it in a healthy person; and every part of the digestive tract has its own particular affinity attraction in regard to the food as it passes on; even to the extent of taking such part of it as has been rightly digested, through thin membranes and tubes into the circulation of the blood, and the blood's circulation depends on its affinity for the muscles of the heart which stimulates these muscles to contract and so act as a force pump to drive the blood all through the body; thus giving the various parts of the body an opportunity by affinity attraction to select from the blood such nourishment as the several parts feel to need.

A person's growth and upkeep depend on all this nice machinery keeping all its parts in careful working order, and if any part fails to do as it should, we have more or less trouble and sickness. Pain and sickness are the only way we can consciously know that our bodily machine is not working right, and rightly looked at, are a good thing for us, for they are simply a danger signal, asking us very plainly to "look out."

## CHAP. 10

### PAIN. SICKNESS. GOOD AND EVIL. DRUGS. FAITH CURE

Pain in an individual body is an antagonism of affinity forces in his body, which do not agree with the individual's spirit plan of his body. It is the writer's theory and belief that there is absolutely no help in mending or curing any antagonistic set of force tensions by the addition of more antagonistic force tensions, even temporarily; for killing or numbing a nerve to stop pain, is not in itself a cure at all, or even a real help, but a real hindrance instead.

We have many kinds of doctors, and if our theory here is correct, those who give least drugs, and who give their strongest study to give nature's health laws the principal place, and who are really afraid to interfere with nature in any antagonistic way, will have the best success. It is the writer's experience and observation that those who have made a careful study of nature's laws, have got a stronger trust in them by so doing. And that trying to harmonize antagonism of forces by the addition of more antagonistic force can never succeed for the antagonistic part always works in the wrong direction as long as it lasts. The world

war has been a large object lesson of this matter of using antagonistic force, for anyone who gives it unprejudiced thought. But we shall have occasion to refer to the war later.

The strong influence for good over bad bodily conditions which come to such conditions from simple affirmations of good, or as it is called, auto-suggestion, go to show our theory is likely to be correct.

We ought here to speak of the two terms: Good and Evil, and apply our theory to them. All force tensions must be good ones in themselves as far as they go, because they are each an exact mathematical resultant of preceding force tensions; when antagonism shows up it is because some one or more tensions were lacking in order to have affinity harmony. The trouble or so-called evil resulting from the lack of sufficient harmonious force, was all caused by the working of such good forces as were present, while the part of the force which was lacking or not there, but which was needed to make a harmonious combination, was the same as non-existent, for it did nothing in the transaction. So, if we try to separate so called evil from good, we shall have to say that when really separated the so called evil becomes nothing but a name, with no force to do anything; and so as we have said, such good as is present does all that is done. Good and Evil can be rightly compared to light and dark; what is dark? What can it do? It may be said that dark has influence to scare a child, but we say it was not the dark that scared it, but the child's nerves and



imagination. Could a room full of the darkest dark have the very least effect on the next room by opening the door? If the absence of light has no power or influence on light, then the absence of light may be reckoned as non-existent so far as anybody or anything is concerned, and that the amount of light present is all that really does anything. So with good, evil is only the absence of good in the situation, and if anything is done by what we call a bad or wrong act, it is done by the imperfect good that is present.

It must be plain from our theory thus far that the words "good" and "evil" as we usually use them, are relative terms, and that every combination of force tensions must of necessity have more or less imperfections or want of harmony of action, and would be said to have something wrong or evil about them. So, then it is impossible to separate good and so called evil in this world which is governed in a fixed way by orderly and intelligent force tensions.

The theory of our good Christian Science people, that evil does not exist, is true if rightly looked at. The difficulties of our religious beliefs have always been in trying to make two separate forces in the world and called them good and evil. The writer thinks our theological seminaries would make a great gain if they would give some real solid thought, to solidly make up their minds on what good and evil really are, and not stick so close to the old ways.

We have already applied our theory to drugs, given as medicine to cure wrongly bodily conditions, but

serum, vaccination, and microbe infection should not be overlooked.

It is the belief of the writer that if the teachers of the medical schools would just drop their natural prejudices and bookstuff for a little while, and give some good, solid, honest study to Nature's extremely nice and delicate affinity attractions, by which the body lives and helps its balance of health and growth, and an ability to work hard every day, that such teachers to be really afraid to treat these delicate force tensions held by the nerves, in the rough way which they do. And in thus studying they might find that serums and vaccination, (with drugs, of course), are the same to the human body as a common screw driver would be in trying to fix a watch.

All serums injected are really poisons, and show a poisonous effect if carefully observed; vaccination virus is practically a serum, and very poisonous; for according to our theory of antagonistic force, all substances that antagonize any force tensions anywhere in the body, are poisonous; and our theory throughout is: let poison and antagonistic force alone, in all dealings with our neighbor or ourselves.

Microbes which have become infected themselves from contact with other infection, may have more or less ability to attach to any person, and have some effect to give such infection to the person, but if such person has a good degree of health, the poor microbe would find it couldn't do much. The writer ventures to say that stranger things come to pass than that ten

years from now (1923) it will have been proved that a considerable part of the shell shock and epilepsy of our soldier boys, was the result of vaccination, and serum injection for the attempted prevention of typhoid fever.

Auto suggestion, or simple mental affirmations, have been spoken of, as a great help to cure bad conditions. It will be hard to find any way that these good personal wishes could have any antagonistic effect on any part of the body; and all the force they may have must be in the direction of real help to the bodies internal machinery; and we cannot measure the calming effect for good which good and hopeful, and patient wishes may have.



## CHAP. 11

### HABITS AND THEIR FORMATION

The question about habits seems to come next for consideration. This is a very large question and we shall have to treat it as have others in our discussion, more or less briefly.

The word as commonly used in human and animal action, means a repetition from time to time of the same act, but as applied to all other action, it must mean that every act or motion of matter is a repetition of the same act, instant by instant, as long as the act lasts; even a mass of matter laying still in one spot, has the repetition of the acting of laying still, instant by instant, until it starts to move, and so has a habit of laying still.

Now in a broad way every least motion of matter of any kind, keeps its motion and its habit until changed by meeting some other force; this fact is the strongest proof which we have, that matter can do nothing till spirit force gets into it. Even the force of gravitation that one mass of matter has to make it pull other small masses towards it, needs the continuous force tensions that are in the spirit atoms which make the molecules of matter. There are all degrees of simplicity and complexity in all motions and habits,

and affinity force tension; and the complexity is all the time increasing as creation and evolution progress. A simple, single motion or habit lasts but an instant, but as we go up in the scale of complexity, and get matter organized into plants and animals, we have a very large situation to consider; and it is safe to say that the higher we go in the organization of matter, then the longer and more persistent will be such organization's habits of action. We can say from this that evolution itself is a development and survival of such habits of organized material motion, as had the strongest combination to persist, or exist.

We have seen that very finely ground and dissolved matter with its many mixed varieties, was able to hold very fine and delicate spirit force, affinity attractions, which enables these mixed molecules to form many compounds, and none of them exactly alike; and that in this way habits of action began to multiply, and each advance held, till a stronger and better took its place; for we must remember that every habit of action lasts till stopped by a stronger one.

We have said, every motion of matter has a spirit plan to fit such motion, and obliges the matter thus to move; so every habit must have a plan to fit it and make it. All varieties of plant cells thus began in a very small way at first, and developed as we have said, and the blossom of the plant contains an exact record both of the plan and the habits of growth, and therefore the exact spirit plan for a new plant, and the seed growing from this blossom, is able to connect

the spirit plan of such plant with the material of the soil, and so by the seed's affinity force attractions, be able to grow a new plant as near like the old, as its environment will permit. The same line of reasoning will fit the animal kingdom, and even the body, mind, and conscious will of man.

In a general way, according to our theory, as man has the highest organized combination of matter, and force affinity tensions, or attractions, then he has the greatest variety, and complexity, and strongest persistency of habits, that we know, of organized matter; and therefore, the highest spirit plan at the time of his starting to grow. This spirit plan by which an individual starts to grow, or take on a material body, cannot be changed as a plan; but this plan is of necessity always hindered very much by the antagonism of its environment. This all means that no one is able to fully, or even very nearly, carry out the spirit plan which his parents and nature's laws made for him; and from the part he is able to carry out, we must believe that the real spirit plan of every person is always a very high and good one; and if such plan cannot be changed, but only hindered by present forces, then there comes in the question of the distant future, as has already been referred to. And this must be left to each one's best guess.

It may be well to briefly look at some of the ways our spirit plan is hindered in its efforts to materialize. The body grows, as we have said, by its delicate, sensitive, affinity attractions, for such parts of good food

as they get a chance at; but not all food is good that seems to be, and so the machinery of digestion is unable to do a good job, and this is a hindrance to the balanced health of the growing person, therefore a hindrance to his spirit plan.

But worse things come when more good food is taken than can be properly taken care of; this happens often, and in this case the body is poisoned by the decomposition of the part not digested. Sugar is dangerous in this respect. Then we have many substances that have a peculiar affinity for the average person's bodily machinery, which have an effect on the nerves and feelings, but which have little or no value to give real help to the body. And this is because they get into the blood circulation without being properly digested, so their real influence on the whole is injurious.

Everyone knows a long list of such substances. Tea, coffee, tobacco, and alcohol may be said to be the principal ones. Such stuff as opium and other strong drugs may be said to be perfectly awful, throwing the delicate balance of the affinity force tensions of the body into all grades of unbalance, and loss, and change. It goes without saying that a beginning of the use of any of these, soon becomes what we call a habit; and their use as medicine will also start a habit. It may be said that those who have any such habits, really have considerable of a reason for it, but the writer's idea is that the time is not very far distant when at least a majority will find out that it is for their own personal interest to let all such things entirely alone;

when this takes place, of course, they will drop their use, but until they can very plainly see that it is for their own personal interest not to use them, they will, of course, continue their use, because they can see only the gratification of their own animal appetite.



## CHAP. 12

### PROHIBITION, SOCIALISM AND LABOR TROUBLES

This brings us to the principle of prohibition. The word means "thou shalt not," and all the force it can use toward anyone in a prohibitory way is an antagonistic force. We have already mentioned the futility of using antagonistic force between man and man, as well as using antagonistic force in trying to cure disease. Our theory here gives us the following rules in the matter: Antagonistic force used between mankind, or between animals of the same species, results in a loss just double the amount of the antagonistic part of the force, without any exception known to the writer; and in case of being between animals of different species, the strongest one wins, and the weakest one bears as loss much more than the strong one gains, so that there is really a balance of loss in the transaction equal to more than the amount of antagonism really used.

It is a very great question today whether there is any better way, that the race knows enough to properly use, to cure or help the damage caused by the use of alcoholic drink than that of antagonistic force. The



writer feels sure that there is a better way, but that up to the present it has never had a fair trial, and that the time for its successful trial by a government law has not yet come, for in order to give it a fair trial it would be necessary to repeal all laws against the making or using of intoxicating liquors and use education and moral suasion and kindly patient treatment instead. The writer feels sure that this last way will finally have to be tried before the evil of rum is mended; and that it will never be even really helped by antagonistic force, and that any temporary gain made by forced prohibition in one direction is more than lost in some other direction.

It must be plain that the antagonism of a prohibitory law cannot be used at the same time that moral suasion and education and patience are used; it would be like handcuffing a man for not doing what we wished him to do, and then by kindness and patience try to persuade him to do what we wanted him to do, while keeping the handcuffs on.

We ought to apply our theory to what is called profiteering; to the one who takes a larger profit in his business than he ought, and the workman who takes advantage of things to get more wages than he ought; also to the employer who takes advantage of a situation to give his workmen too small wages. Our theory is, that there is a close spirit force connection between each and every part of matter, and motion, and thought in the universe; which force exactly agrees with and causes all such motion and thought. And that the

strength of this connecting force increases in any organization, as fast as such organization increases in perfection.

We have agreed that the human race is at the top notch of organized creation, and are fast increasing their general smartness and knowledge therefore, the affinity force between its units has become very strong now, and is fast getting stronger. Also we must remember that the nearer people get to each other, the stronger will be their connecting influence.

There are not many ways that people get nearer together than in buying and selling, and doing business with each other; the main object in doing business is to get some money, and with it, get what else is wanted. Each individual, though very closely connected with others, has his own particular and personal wants and self interest to look out for, and these personal felt wants of the individual are the only force and incentive which he has to make him choose to work for anything; for as we have said, a person cannot voluntarily choose to exert himself for anything unless he can somehow see it to be for his self interest.

The obvious conclusion from all this is that some way must be contrived to make a person see plainly that it is for his own interest to have a sympathetic regard for the one he is dealing with, if profiteering is to be cured. This is a difficult thing to do, for it is a matter for natural evolution to do; only a few have evolved far enough at present to only about half way see it.

The word Socialism covers many human devices, which may be said to have for their object the putting of more stress on community interests than on the individual's interest, and to stop monopolies and profiteering. The working of natural human forces have obliged what we call Socialism to come into being as a general offset or balance for what we may call individualism. Individualism was the original "ism" of the race, and it took an absolute monarchy to enable the race to live together; then they became enough civilized to have a poor grade of democratic form of government as at present, and it is a poor grade, because the average citizen has not yet learned what his true self interest in connection with his neighbor really is, as we have before said. As the individual comes more and more to knowing wherein his self interest lays, then to that extent will Socialists and individualists agree, and agreement is the main thing.

All this theory and reasoning will exactly apply to capital and labor troubles, and to all other disagreements between nations and individuals.

What has been said of Socialism thus far has had special reference to attempts and plans for new parties in government, but in its broadest sense it includes the very idea of government itself, so there are as many kinds of Socialism as there are kinds of government, and plans of government, and the whole question of politics may be said to be different plans for government.

Government itself is obliged by natural laws to exist

so as to curb and restrain the freak things which the individual is liable to do, when pushed by his felt wants, he interferes with the wants of others. What we may call individualists have a plan to get on together without any government or law at all and trust each other to get on all right through using common sense between themselves. Anarchists are another name for them; and they also have a plausible reason for their plan of government; but as we have repeatedly said, it will not work till the individuals have become more developed.

## CHAP. 13

### TREATMENT OF CRIMINALS, OWNERSHIP. WHAT IS A THOUGHT?

Governments need to have considerable machinery to manage or restrain the freaks of active humanity; laws with penalties for breaking them, being a large part of their machinery. This brings up the question of how to treat a law-breaker. A law of any kind, anywhere, must have a penalty of some kind attached to it, to make it a law. The penalty of a fine is an easy way of treating any case; so is confinement in a jail; sentence of steady labor is not so easy, but it would be much the better way of the three, and if managed right, would be somewhat profitable for the government, and also much better for the criminal, than to be idle. We think it is for the interest of a civilized community to entirely drop the idea of punishing a criminal, and treat him in his confinement as well as common sense will allow, even to do as much for him as to learn him to read and write, or some good trade; young offenders should not be mixed up with old ones. The general rule to follow in the matter, we think, is that of trying to reform the criminal instead of punishing him; and let it be done in such a way as that the criminal himself



is not deceived as to the good motives his keepers have in what is done for him. This is in accordance with the principle running through all we have said, that we ought to avoid using antagonistic force in every possible place.

Now let us take the word ownership, and look at some of its meanings. The legal possession of personal, or real estate, or money, or securities for money, is the usual meaning for ownership, but it is the broader meaning of ownership or possession that we wish to look at here. No one can really own a million dollars; only the part which one can actually and beneficially use of the million can be truly owned by him, the part he could not directly so use may be said to be truly owned by others who did make the right use of it. The part of this million that is rightly used in any kind of business is owned by the business. Honest banks and bankers can own a small part.

The part of any property that is wrongly used by anyone, is not really owned by such user. Anyone who gets any benefit from a near or remote result of the use of any part of the million, has that much ownership in it. A person who steals a million dollars and gets safely way with it, owns it just as really as if it were given to him in a will; and the one from whom it was stolen lost what ownership he may have had in it, just as really as if it had been sunk in the ocean.

A person who has a sentimental appreciation for a spread out landscape may be said to have some real ownership in those acres of land, and by what we have



said, the farmer who holds a deed of it might be so situated as to be unable to make any real beneficial use of it, and then he would not really own it at all. A person's closest and best ownership he can have is his own personality; and from our present view of true ownership, he can only own the part of his body which is normal and alive and healthy; the parts that may be lacking do not really exist, and so cannot be owned or utilized by anyone. We can also say that anything in creation that a person's felt wants have an affinity for is to that degree owned by the person, whether he is successful in getting it or not. It is evident that we are practically saying that all real ownership belongs to our mind and will and felt wants, and that the value of matter is only secondary; and that there is no real value or ownership except of the real useful, beneficial and good part of things that we actually make good use of.

From what we have said, the true knowledge we have learned by our own study and experience must be the best thing we own, and the more cost and trouble we have had in getting it, the larger is our degree of ownership in it. That which costs little to get is of little value, and is loosely held.

We now want to turn our attention and theory, as to what thoughts are; thoughts are spirit photographs which a live sensitive brain is able by its sensitive affinity attraction to take from its environment. The brain needs to be well connected with a sensitive healthy body to get correct photographic thoughts.

Our theory is that there is One Great Thought or Ocean of Thought, which permanently contains all past thoughts and all possible future ones; and that which we call a thought is such a part of this ocean of thought as fits the person's brain, and nerve connections of the body; sensitive affinity attraction does this.

By the way every one is made they are obliged to keep up a line of thought all their waking hours, and a line of dreams all their sleeping hours; although many of the dreams are not conscious, or remembered ones. What we have said thus far of waking thoughts have referred to conscious thought, but there is a lower grade of thought that comes to a person in the same way, that the person is not conscious of, which is usually termed subconscious thought. Conscious thought has mostly to do with the felt wants and choices and wills of the individual, while the subconscious thoughts have most to do with regulating and pushing the body's machinery. If our general theory thus far is correct, then a thought or a line of thought by any person will always exist, space and time can have no effect on it; and clairvoyance, mind reading and hypnotism can be accounted for in this connection, which will be brought up later on.

By having in mind what we have said about radio transmission, it can be readily seen the likeness of thoughts to what a radio receiver gets; a radio receiver only gets what it is tuned for, and a person only gets such thoughts as he is tuned for. It must be obvious, that if our theory is correct, that the quiet spirit of

space, with all the force tensions and intelligence it is sensitive to, must be everywhere present, and caring nothing for time or space; and has made matter and all its motions and uses a definite plan and force tension to make each motion and organization of matter, and makes and keeps tally of all lines of thought, and has, and gives all the intelligence there is; then is not this view large enough, and strong enough and good enough to satisfy any thoughtful person for a God, worthy of honest worship?

## CHAP. 14

# HYPNOTISM, MIRACLE, TRUTH AND HONESTY

Hypnotism, mind reading and clairvoyance have already been referred to in connection with what was said about thoughts; explaining one seems to almost explain a long list of others we might name; auto suggestion and faith cures, so well practiced by Dr. Coué, and trance speaking, and fortune telling, and witchcraft, and ouija board stuff, and modern spiritualism, and so called miracles of all kinds, will go into one general explanation, if our theory is correct.

We say a person's conscious will and thought are the highest, and best, and strongest created things we have direct knowledge of; and that his subconscious will and thought are the next highest thing or faculty that he has. It must be obvious that to get anything, or do anything, through any of the ways named, that it must be done through a person's giving up for the time, the use of his conscious faculties, and so at the best, will be getting only what might be got when a person is half asleep or from a high grade dream. A good natural orator in speaking, can get half of his ideas by the direct help of the personal affinity between himself and

the audience. What is called a trance speaking medium, can go into a trance by giving up all his personal consciousness, for a time, and then his brain can connect with some past line of thought that it has the strongest affinity for, and so be able to talk it off in a natural manner, but without knowing it himself, and his hearers cannot be the wiser, because it is all so untrustworthy.

If the attempt is made to connect with supposed departed spirits, and a seemingly genuine communication was got, we say it would only be a line of thought which such departed person once had, which the medium by his blind affinity attraction had attracted from space, without such departed person being any way aware of it, even if the departed person really had a conscious existence at the time.

When we know that a faculty we have increases by use, and that our conscious will and choice are our highest and best faculties, then the operation of giving them up in order to see what tricks we can play with our unconscious affinity attractions, must be a losing game, especially if the communications are taken as genuine.

The reader's attention is now called to the subject of truth and honesty. A practical application of our theory of force will oblige everyone to be honest to the extent that he is able to apply it. There are all grades of honesty. Lack of truth in what anyone thinks he knows obliges such a one to be more or less dishonest, or in other words, a person is obliged to be honest to the



extent that he is able to get true knowledge. In a general way everyone's choice to do anything has a foundation of honesty, for they are always trying to benefit themselves, and this is a good and honest intention; and our theory, as has been said, holds that no one can have any incentive to do anything except it is for their own interest as they see it at the time. So as we have said, a person must have a real true idea of what is for his best interest before he can know enough to act honest in all his dealings, for we hold that it is easy to prove most solidly that the highest interest possible for any man is to be honest and fair in all his dealings with himself and his fellows. It is admitted that it is not easy, and probably not possible to prove to any good extent, to the average person, that such a one would be a gainer by being more honest, for this kind of knowledge, though learned by conclusive argument, needs real experience to give to it its needed force. Most people will say that they know it pays better to be honest than dishonest, but their actions prove that their knowledge is defective. Most of us have found that the hardest thing in the world to do is to try to show a grown person that his knowledge is defective in a case like this.

In giving our meaning for the word honesty, we say it is applied both to a person and to his action: as applied to a person it means that a person is honest to the extent that his motive for his action is intelligent, truthful and good; and that a good degree of honesty would require enough intelligence to very surely know



that his best interest lay in a patient and sympathetic connection with his neighbor's interest; and also that his own interest lays in studying up nature's laws and carefully conforming himself to them, and in getting far enough in such knowledge so that he could see his best interest lay in honestly earning everything he gets, if possible. And if he receives a gift he should try to render an equivalent for it of some kind; a right kind of a "thank you" is often sufficient. It always requires more real knowledge if anyone is to increase his stock of honesty, for by our theory a person is as honest as his present degree of knowledge will allow him to be. The above statements will meet with some denial, but the writer feels very sure that careful thinking will prove them to be very near correct and true, if the reader gets the writer's meaning.

The word truth is another name for honesty, and a defect in the truth about anything makes it a lie. There cannot be such a thing as a lie with no truth in it, for then it would not exist; all the existence a so-called lie can have is because of such good as is necessarily present; and all such lie's effects would come from the defective good force that was present. It must be seen from our study of intelligent force thus far that all motions of matter or mind are good and honest in themselves, as far as they go, because they exactly fit intelligent natural law which absolutely obliges them to move as they do, instant by instant. Even a person's ignorance, or the mistakes and trouble, and dishonesty which such ignorance obliges

to take place, are all mathematical resultants instant by instant of conditions present; so that it is an ignorant and dishonest thought, to blame others for anything they do, in any harsh manner. A person may know a little better than to do certain wrong things, but if he does them, it is because he did not have enough true knowledge in the matter of his best self interest. This needed knowledge cannot be got from any college or school; for it is a matter of experience and evolution.

## CHAP. 15

### WHAT IS RELIGION?

We have been trying to trace in a brief way what intelligent force is, in its connection with things, and its connection with man especially. Probably the highest grade of connection which intelligent force has with mankind is what is called religion. We think the word religion in its broader meaning stands for all that a person may think, or believe, or feel about a spirit power that he thinks is very much greater than himself.

Religious thought and expression, compared with everyday thought and expression, is like comparing poetry and prose. Prose has to do with matter and poetry has to do with mind and spirit. With this view, every normal person must have some religion; and we may say it is true religion as far as it goes, for we have said everything that exists is good as far as it goes or exists.

We may say that a person's religion and religious creed or belief can never be any more honest and true than is the person's everyday life and character; and that the person's everyday experience and character is what shapes his religious thought, more than his religious thought shapes his everyday life and thought;

in other words, a person can never have an honester or better religion than his own naturally developed character.

Poetry and good resolutions can never be any better than the prose part of their being carried out; and it may also be said that it takes a high grade of real character to write good poetry and make good resolutions, but the character comes first. The various religions of the world were first thought out by highly advanced individuals, and then partially accepted by a larger or smaller class of others. The only proof of a good religion is as to how it works when put in practice. Very few of the many religious creeds or beliefs have ever been more than partially put in practice, because mankind have not been honest and intelligent enough to carry out the high ideas of their religious founders; but the fact that they can intuitively see the good that their leaders had, and are willing and glad to profess and resolve to follow such good, proves that people generally are trying to get good, although they want to get it without properly paying for it.

It looks as if everyone was so made that they were obliged to have religious beliefs of some kind, but that it required natural common sense and knowledge and honesty to be able to get or hold religious beliefs or ideas that were good for anything. If the highest and best that is in any of the four principal world religions were developed a little and put in practice, then any one of them would be a good workable religion. The backwardness of any religion lays, as

we have said, with the people who profess it. The worst part of the trouble between different races is their inability to live up to their professed religious belief. We can say the same of church and denominational quarrels that profess to be Christian.

The fact that the largest and worst war the world ever had was begun and fought between nations who professed to have the highest type of what is called the Christian religion goes to prove what we have just stated. And the common sense of the Hindus and Chinese and others has enabled them to plainly see the glaring inconsistency of the majority who profess to follow the teachings of their leader. Missionaries that are sent there by any of the Christian societies have a hard job in smoothing out such a bad contradiction. Probably nine-tenths of all our Christian religious teachers, the world over, have believed and taught that the Man Jesus sanctioned the use of bloody wars to forcibly stop what either party thought was evil; and the few who believed differently were in a position where they felt obliged to keep still about it. Now the actual experience of the war is so changing the views of the common people, that our religious teachers will be obliged to change a great deal in their teaching; thus showing that progress in true religion is caused by the common sense of the common people. The common people are finding out that evil cannot cure evil. Our prohibition law is a case in point as we have said.

The writer figures out that the natural common sense



of the common people is to be trusted to deal with any human problem which comes out into the open before it, and that it is always a dangerous thing for a few leaders, whether college presidents or church ministers, or priests, or government rulers, or political party leaders, to get together in their different places, and try to manage the common people, without openly and fairly consulting them. To be still more explicit, we venture to say that if a new and perplexing problem came up in international relations before our U. S. senate, that if referred to the average citizen, would be more likely to be decided right than if placed before the average senator; and there is a reason for this; the senator is warped and pulled by his personal party interests, and his head is full of so much book stuff that he cannot be said to have good natural judgment; while the average citizen would be best situated to judge right.



## CHAP. 16

### THE WORLD'S PEACE PROBLEM

We have said that every thought and motion and event that takes place anywhere is always a mathematical resultant, instant by instant, of other motions or thoughts which had just preceded them, so that everything, small or large, that takes place has a direct and compelling cause, and if we have a bad condition of things, the only possible way to mend them is to truly find out their cause and remedy the cause. In looking at the conditions in our world today there are certainly many bad ones, also very many good ones, but it is the bad ones we wish to remedy for the good ones will care for themselves. We have in a brief way already traced our train of cause and effect from as near the beginning as we could get, up to the making of a man, and a lot of his actions, and we have held that intelligent, sympathetic affinity attractions was the spirit force working in the matter which it had made, which accomplished all this. Harmonious forces coming together built up many very fine organizations of matter; while the meeting of antagonistic forces had an opposite effect while they lasted. It is plain if our theory is correct that creation and evolution could not go on and improve without the trouble and pain

caused by this meeting of misfit forces, for the pain and trouble is nature's way of preventing the uniting of misfits until they have been made to fit. Absolute Truth is the King of all the forces there are anywhere, and every misfit force needs more truth put into it to make it fit, and so ease off the troubles its misfit was obliged to make. In applying this view to human conditions, we shall hold that the words, Truth and Justice and Mercy and Goodness and Honesty, have practically the same meaning, and all stand for forces that will survive and harmonize all others in due time, while partial truth and partial justice and partial mercy and partial goodness and honesty cannot progress only as fast as their misfits are mended. These defective forces will not be destroyed, (no force can be destroyed) but in due time, perhaps a very long time, our laws of force action will oblige them all to be made into harmonious forces. This means that human antagonisms and disagreements will, on the whole, grow less as fast as true knowledge is acquired.

We have seen that it is the law of all force attractions, that the nearer they get together, the stronger the attraction, and especially so if there is a natural affinity between them. So an antagonistic force at a proper distance would not make any antagonistic show. By applying this view to our world condition just previous to the beginning of the war, we shall see that our various inventions and quick modes of communication obliged the different nations and peoples to get and stay very close together, and so all their differences and natural disagreements would show up very rank.

And, as a majority of the nations never knew any other way to settle large disagreements except to fight it out, then, of course, the war was an exact mathematical resultant of the situation, and so could not have been prevented.

It is natural when opposing forces first meet to make a quick and fierce commotion, and then to slow down and begin to mend things and balance up. We had about four years of smash, and now (1923) about five years of picking up the pieces and trying to put them together again, so they will make a harmonious fit; and our problem, a very large one, is still on. It must be noted that these misfit forces that have made the trouble are all defective forces, that never can fit, and never ought to fit until they have somehow got rid of their ignorance and imperfections.

We might name some of these defective and ignorant forces or influences. But in doing so we shall only have to make a list of the defects and weaknesses, and ignorance of mankind in general.

It is a good force for a nation or an individual to want to better itself, but it becomes a misfit or defective force when it disregards the other individuals or nation's interest; and this will, and ought, to make trouble when so used. And there is no known way to mend this defect but to get enough true knowledge so as to be able to see very plainly that each one's best self interest lays in having a kindly and patient care for the other party. Under present conditions this will be a long time in being learned, for most all other

human defects will have to be learned and mended while doing it.

We have said most all, if not quite all, defects in humanity are the natural and necessary result of insufficient knowledge, or accident, or lack of natural development. The most successful merchants and storekeepers are those who have learned that it is for their best personal self interest to treat their customers fairly and kindly. Some time the nations will find this principle will work with them; then we shall not need peace conferences. Meanwhile we shall have all degrees of political greed and grab, and secret diplomacy and all the time be laying the blame to the other party; all of which is a very low grade of honesty, with a lot of real low ignorance mixed in; and it is not too much to say that many of our highest lawmakers are playing with twopenny politics in a very narrow way.

The question as to the best practical way to get a majority of the people to have a correct knowledge of how to really have world peace is an open question, and a very important one. The writer has put in book form his own views in the matter, as well as he knows, well knowing that they are open to improvement, and even by himself in a few more years. A close study from day to day of our world situation as it is put in print for us will be a great help. What the Bolsheviks are doing will be a good object lesson for the I. W. W.'s and communists and their sympathizers; while the outcome of the French invasion of the Ruhr district will be another lesson for those who believe in making others do right by antagonistic force.



## CHAP. 17

### A SUMMARY

In this last chapter the writer wishes to re-state and emphasize some of the principal points for which the foregoing chapters have been written. The race has always believed in a Spirit Power and a spirit world. There are many wise men of the East today who believe that the world of matter is not real, but is only a delusion; but they believe in an ultimate reality of what we might call intelligent Spirit. Others believe in two worlds, the world of matter and the world of spirit, which are separate from each other. It is evident that all these beliefs are theories and not entirely proved.

As our first chapter shows, the writer starts everything with the theory of an existing Intelligent Spirit Force, filling in an even and balanced way all the region of space, with nothing of what we call matter then existing; and perhaps time and space and motion did not exist, for balanced, even tension spirit force would have no use for time or space or motion.

But when Force used part of itself to make what we call matter in the way briefly stated in the first chapter, then time was needed for matter to move, and space



in which to move. The writer has felt obliged to decide that all force and energy and electricity and magnetism and gravitation and chemical affinity are all of a spirit nature, and all parts of the One Spirit Force, and all are really spirit force tensions or attractions with no movement in themselves. And matter itself by being made of a collection of minute force tensions has a strong affinity attraction for all force tensions of every variety; therefore matter seems to be the tool used by all spirit force tensions to carry on world activities.

The writer wishes to put especial emphasis on the theory that every existing thing, whether spirit or so-called matter, is an inseparable part of One Whole, and that this One Whole has exact unchanging intelligent plans to govern all its motions and force tensions; and that the part of Original Intelligent Spirit Force that was not used to make matter, fills evenly and quietly and sensitively all the region of space of the universe, and may be said to be the balance wheel of the universe.

One of the principal laws of all force tensions is that they are all of different degrees of tension, and that they all have a pull between each other to try to get together and equalize, and that the shorter the distance between them, then the stronger the pull; and that this attractive pull is always attractive and never repulsive; and that where it seems to be repulsive, a close inspection will show a stronger pull in another direction.

A good way to get an idea of Spirit Force tension attraction is to take two steel magnets and put the

North pole of one near to the South pole of the other and carefully feel the pull between them, then try to imagine what that pull is; and this is the nearest we can get to knowing what spirit tension pull is. So this is one of the points the writer wishes carefully to show, that it is this spirit attractive pull between different sized force tensions which all matter holds in varying amounts, which holds the particles of matter together and which causes all the motions of matter. And in this connection it is to be remembered that force itself has no motion, it being only a pure spirit attractive pull across space which works instant by instant everywhere, whether in the large or in the small, in trying to equalize or balance itself, according to its own law of doing; and that it is this peculiar combination of matter and spirit force tensions which hinders such force tensions to come instantly to a quiet balance, for it takes time and space for spirit to work in matter, and the strong force tensions of the atoms of matter are held from weakening because of the way they were constituted, so that instead of gaining and coming nearer to a balance, the number and variety of force tensions are continually increasing, and growing finer and finer, and more complicated which results in continued evolution, not only in material things, but in the mind and thoughts of man for by our theory a high grade of spirit force tensions have been able to make a close subconscious connection with the life of plants and animals, and a close conscious connection with the life of man; and so by the sensitive affinity attractions

which are inherent in all force tension attractions, it all results in the many varieties and actions of matter.

Another point we wish here to emphasize is that matter depends on the strong spirit tensions of its atoms for its existence, and for the close affinity force attraction between all masses of matter, and for all its large and small motions, and for even the form or shape of its mass, and for its seeming ability to stay where it is put, for it is a balance of force tensions that holds matter where it is put. So that matter may be said to be a collection of peculiar spirit force tensions, that has to move in the direction of the strongest attractive pull of outside force tensions.

A rifle bullet goes because of the very strong force tension suddenly developed by powder explosion. This very suddenly made force contained in the resultant gas, has a fearful strong attraction in every outward direction, and so tries to go in every direction, taking its gas with it, but rigid matter holds it from going towards its attraction in all directions except the face of the base of the bullet; this, being a movable solid mass, is obliged to go in the only direction which is free for the attracted force tensions of the explosion to go; and it is the attractive force of the gas which holds and prevents this high force tension from passing instantly through all matter to the balanced freedom of space. So the force in the gas in instant by instant transferred to the bullet which accelerates its speed till free of the gas; then it will take exactly the same amount of force to stop the bullet as it took to start it.

The writer wishes to call the reader's attention once more to the great importance of plainly seeing the difference between harmonious and antagonistic forces. All forces below the conscious mind forces of mankind are some grade of subconscious forces. The conscious mind forces of man are much the strongest that there are in the long run. These will forces of the race are increasing in strength and numbers now very fast. We all know that all the good we get comes from forces that meet harmoniously, and that all the evil and trouble we get is a direct result of misfit forces that do not agree, and that the larger the forces are that do agree then, of course, the larger the gain and comfort. The strong point then from this plain statement is that mankind being able to think and reason and invent, ought to be able to see that antagonistic force between man and man is always a losing operation while it lasts, and so invent a way to change the antagonistic misfit situation to harmony.

The writer thinks the right way has already been invented and put in print; and will work all right when put in practice; and that the laws of nature and force will oblige dishonest mankind to be more honest and so put the right way in practice in due time.







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